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EDITORIAL REPRINT from B. P. WADIA

An Attitude for a New Age

S. VISWANATHAN

Yeats and the Swan

ALUN LLEWELLYN

Celtic Christianity : I

ESMÉ WYNNE-TYSON

The Mystery of the *Menorah*

BOOKS REVIEWED INCLUDE

Reflections on Things at Hand: The Neo-Confucian Anthology; *Sacred Art in East and West*; *Deity and Morality*; *Muslim Studies*, Vol. I; *The Autobiography of Bertrand Russell*, Vol. II; *Poems from Hospital*; *Irish Sagas*

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does the Evening Star
those who tread their path in darkness.

Editor:
SOPHIA WADIA

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXIX AUGUST 1968 No. 8

B. P. WADIA

An Attitude for a New Age

[In this month falls the tenth anniversary of the passing of Shri B. P. Wadia, to whom THE ARYAN PATH greatly owes its founding and nurture. He cherished his ideals equally by means of philosophy, social leadership (he founded the first Labour Union in India), and writing. In 1921 he read before the first World Congress of the Theosophical Society a paper on "Will the Soul of Europe Return?" Though years have passed, the problems mankind faces and the needs of the future have not changed significantly. He discussed the problems in the light of his study of the Ancient Wisdom re-promulgated by Theosophy. We reprint below a part of this paper in honour of his memory and for the value these ideas will have to those who see the problems of our world in a large perspective.—ED.]

IN the opening of this new cycle of a new age, let us, who have it from Theosophy, give to Europe a new attitude to life and labour, organized life and organized labour.

The International State is upon us. We cannot escape it. We may prolong the National State for a while, but it must yield place to the wider unit. The real danger, however, is that we may carry into the emerging Internationalism the evils of our Nationalism. Instead of enabling the projections of Heaven to materialize, we may unconsciously participate in dragging in the astral shells of the evil of our dead State. Those constituents which sapped the vitality of spiritual Nationalism, and made the National State a materialistic one and overran it with evils of materialism, may once again destroy in years to come the new State, may make it a materialistic State. The ideals of Liberty, Equality, Fraternity were never realized by any of our National States, because they assumed a materialistic basis for the individual, the society, and the State. The ideals of self-determination and self-expression in Internationalism may be made

to take materialistic shapes and forms, and then the evil will eat its heart out, and from one failure we shall work to arrive at another failure.

Therefore, when a new State is arising, which will affect Society in every country, when a fusion of nationalities is taking place, when a new order of things is growing, it is very necessary to put before the European family-race right concepts and correct basic principles.

What Europe decides in the coming months will be the foundations on which the Europe of the future will be built. Cause and effect are very difficult to separate. Who can draw a demarcating line between them? The causes of the future effects are being generated now, but those very causes are rooted in the effects of the events of the past ten years. The International Commonwealth of Europe is part of the wider Commonwealth of the Aryan Race. In that wider Commonwealth will manifest the International State, and in the latter an international society of many nations, of differing customs and cultures, will afford suitable playgrounds for individual human beings to progress and evolve. Our whole Theosophical teaching supports the idea that State and Society environment attract and draw Egos suited to them. We are the makers of environment. We, by our present policies and plans, invite the builders of the future international Commonwealth in every nation, in all continents. Who shall they be?

There are two crops of Egos waiting to come in; and, according to the environment *we* create, we shall attract the one or the other type. The Lords of Karma will give to the Europe of tomorrow what she works for today. There are two classes, one fairly small, the other fairly large, of Egos who await incarnation at the dawn of this new age. The first is composed of the flowers of a previous age whose wisdom and sacrifice demand a spiritual environment in family, nation, and in State. They can incarnate in our midst to utilize their spirituality in the building of a Commonwealth on a spiritual basis. These are the "returning Nirvanis" referred to by H.P.B. in *The Secret Doctrine* and other places. The second class is the millions of egos set free from their bodies by the carnage of the battlefields. This latter class has manifested a wonderful self-sacrifice and love of country. The *Mahabharata* classes such sacrificers along with perfect yogis, as far as their after-death condition is concerned. But we have to take into account the prevailing mood of the individual when death took place, and not only the high motive which engendered the action which produced death. After-death condition is affected first by the motive of the life just closed, and secondly, by the prevailing mood of the dying. If a man of noble motives, many acts of self-abnegation and

full of general love impulses dies in a mood of anger and jealousy, his after-death condition is narrowed by the mood, just as it is made expansive and happy by the former motives, acts, and impulses. So teach the ancient Sages. "The ruling passion strong in death" guides the man's rebirth, and produces his environment. These youths, French, German, British, Belgian, Austrian, American, Turkish, Bulgarian, Roumanian, Indian, have cast off their bodies, and what has been their "ruling passion strong in death"? Their inspiration was an ideal, but their mood of realizing that ideal? If not one of hate and wrath, then at least one of righteous indignation. But, whether one or the other, it would be a mood rooted in the hate-emotion though perhaps engendered by a motive rooted in love. If they come back it is but natural that Mars must shine in their heavens. Destruction and construction proceed in cycles. After a period of destruction of the nature we have experienced there will follow a period of construction. Construction of what? Of Society and State. Who will construct Society and State? Individuals. But construction implies the beginning and carrying on of work and its completion. The Law of Cycles and the Law of Evolution demand that it shall be an international State; from the archetypal regions it is being projected; we, on earth, have to build it. Shall we be "artists who imitate the heavenly pattern" or shall we once again create our God and State in our own likeness? Plato speaks of these artists in his *Republic,* and says, "Herein will lie the difference between them and every other legislator — they will have nothing to do either with individual or State, and will inscribe no laws, until they have either found, or themselves made, a clean surface." The making of the "clean surface" is the immediate task in hand, and then must be taken up the "filling in" work. "And when they are filling in the work, as I conceive, they will often turn their eyes upwards and downwards: I mean that they will first look at absolute justice and beauty and temperance, and again at the human copy; and will mingle and temper the various elements of life into the image of a man; and this they will conceive according to that other image, which, when existing among men, Homer calls the form and likeness of God."

Plato and Aristotle give to us the two types of State; the former would reproduce on earth the heavenly archetype and bring forth a race of godlike men; Aristotle's State is composed of political animals. So far Europe has worshipped at the shrine of Aristotle and rejected Plato, and from failure to failure the European race has proceeded, achieving its progress in spite of itself, in spite of its lack of insight, in spite of its mistakes, its blunders, its crimes. A deeper layer of that Race-consciousness is now to be brought into working operation — the international layer. In the womb

of futurity lies hidden the destiny of Europe; there are charts and prophecies which speak of the destruction of the continent; but sunk continents, with their civilizations, rise up again; lost Atlantis will emerge again, but will also bring forth its atmosphere. A man's material bodies may die and disintegrate, but his new set of vehicles is surrounded by his old atmosphere, virtuous or vicious, making or marring his new life. Once again the "ruling passion strong in death" affects a race and a continent as well as an individual. Is it not our task so to mould and shape that a major portion of the European race may be regarded as worth saving from those currents of destruction when the time comes for Europe to go down? But leaving aside that far-off future, let us apply ourselves to the task of the present and ask ourselves the question — On what basis shall the new International State be built — on the Platonic or on the Aristotelian model? Theosophy clearly shows that the former is the more correct to follow in principles. If the European family-race endeavours to do that it will speedily make room for the "returning Nirvanis."

Of the second crop of Egos, those whose bodies were struck down in the Great War, I think we must recognize the fact that they are of two types, broadly speaking. First, the large class whose patriotism, manifesting as righteous indignation, indulged in an emotional outburst rooted in hate. Though without bodies these are not different from hundreds in every country who are physically alive, many of whom are witnessing the cruel aspects of hate in their own lives and environments, and thus are being purified, while others are still being pushed to expressions of hate. Witness the middle-class armies at their work in Ireland, and on the continent of Europe. To return to the dead: this first group of young soldiers, men of noble motives but whose "ruling passion strong in death" was rooted in hate, will come if a fitting environment is created, suited, that is to say, to a life actuated by noble motives, but also demanding the competitive struggle in which their astral forces can find adequate expression. If we do not make that environment for them they will attain, in the process of evolution, purificatory stages and be ready as better men, because of noble motive, to work for a nobler phase of Nationalism in the International State of the future. There is a second group, however, among them: some of our own brothers of the Theosophical Society belong to that second class; also men of great and noble motives, but whose "ruling passion strong in death" was equally rooted in Love emotion and who, therefore, according to the *Gita* and the *Mahabharata* have attained to a high heavenly condition. These practically are a class of "Nirvanis" in the sense in which H.P.B. uses that term, and can and will return if, once again, we make a proper environment for them.

It will be clear from what I have said that our duty is to produce a spiritual International State; if we begin that work in right earnest, if we show sincerity of purpose and honesty in execution of the task, we shall immediately attract the willing co-operation from the other side, not from the astral plane, but from the world of "Nirvanis."[1]

And now let us consider the work in hand from that point of view.

B. P. WADIA

FROM EVERY HUMAN BEING whose body has been racked by pain; from every human being who has suffered from accident or disease; from every human being drowned, burned, or slain by negligence, there goes up a continually increasing cry louder than the thunder. An awe-inspiring cry dread to listen to, which no-one dares listen to, against which ears are stopped by the wax of superstition and the wax of criminal selfishness. ... These miseries are your doing, because you have mind and thought, and could have prevented them. You can prevent them in the future. You do not even try.

—RICHARD JEFFERIES

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[1] Has not H.P.B. hinted at a series of Divine Dynasties for every Root Race (*S.D.*, II, p. 429)? And what happens in larger cycles is repeated in smaller ones. Dynasties are individualistic as well as hierarchical.

S. VISWANATHAN

Yeats and the Swan

The Poet's Use of an Indian Tradition

[Shri S. Viswanathan, Lecturer in English, Sri Venkateswara University, Tirupati, South India, has already been introduced to our readers by his "Whittier's Links with India" (THE ARYAN PATH, February 1968). In this article he carries out an interesting comparison between W. B. Yeats's use of the swan image and references in ancient Indian texts to the swan. He documents his comparison accurately and contributes to the study of Yeats's well-known links with Indian tradition.—ED.]

STRIKINGLY NEW significances emerge in the swan image as it is handled by Yeats in his later poetry. So mystifyingly idiosyncratic at first sight, they would seem to derive in part from the suggestions which the image carries in the symbology of the Hindu tradition, with which in general the poet was undoubtedly acquainted.[1] Not that the rich poetic meanings of the image in Yeats owe themselves exclusively to that tradition: apart from there being other sources drawn upon by the poet in this respect, his adaptation of his borrowing to his needs is characteristic, and, in fact, more revealing than his adoption of it.

Though used as a conventional, emblematic image, as elsewhere in English poetry and Celtic myth, occasionally in Yeats's early poems,[2] the swan image undergoes "a symbolic transformation" in poems later than "Easter, 1916," such as "The Wild Swans at Coole," the final version of "The Player Queen" (a play), "Nineteen Hundred and Nineteen," "Leda and the Swan," "Coole Park and Ballylee, 1931," not to speak of incidental references to the swan in several other poems. To varying degrees, in these poems the swan becomes a symbol of immortality, immutability, eternity, and of perfect poise, and a symbol of the soul. What is more, in some cases ("The Wild Swans at Coole" and "Leda and the Swan") it turns out, at the same time, to be a symbol which suggests the fusion of the eternal and the spiritual with the best in the temporal and the physical.

---

[1] On Yeats's use of this key image in his poetry, there is a good deal of comment by, among others, T. R. Henn, A. N. Jeffares, D. A. Stauffer, J. Unterecker, G. Melchiori, and T. Parkinson. Various sources and analogues have been pointed out by these. But the Indian source has not been suggested so far. Arnold Davenport, who traces the influence of the Upanishads on Yeats's poetry and cites many interesting parallels between the two, does not mention the Indian provenance and significance of the swan image as such, discussed in this note (A. DAVENPORT: "W. B. Yeats and the Upanishads," *The Review of English Studies*, January 1952, pp. 55–62). Nor does F. A. C. Wilson, who also amply testifies to the hold of Upanishadic ideas on Yeats's mind.

[2] In "The Wanderings of Oisin" (1889), "The Withering of the Boughs" (1900), and "Baile and Ailinn" (1903).

Now, the swan as a symbol of the soul, of immortality, eternity, and divinity, is a feature of the Upanishadic and Advaitic tradition of the Hindu religion and its iconology and symbolism.[3] In the Upanishads, the swan image is employed to denote the soul as the Universal Spirit in the form of the individual Self. Later in the Hindu tradition, the swan, especially the figure of the bird in the posture of flight, is made to symbolize the poise of non-attachment, the quality of being *in* the world, but not *of* it; so much so that the word *hamsa,* the Sanskrit name of the bird, is held synonymous with "ascetic," and an ascetic who has mastered renunciation is called "*paramahamsa.*"[4] In fact, the contemplation of the image of the bird as a mystic sign is prescribed as a daily meditative exercise for Hindus who believe in Advaita or non-dualism, and the belief is that the figure of the bird, a symbol of the universal soul in the individual soul, is likely to infuse into its contemplator a sense of the ultimate oneness of the individual soul with the Universal Spirit, and a sense of poised non-attachment in respect of the concerns of this world as well.

True, Yeats began anything like a systematic study of Hindu scriptural texts only after 1931, when he made friends with Shri Purohit Swami, "the Indian monk," whom he later helped in "Englishing" the Upanishads. However, his early interests in Theosophy and magic, his miscellaneous rambles in a variety of exotic and occult religions and philosophies for his system-making long in advance of it, and his friendship with Mohini Chatterji "the Brahmin" in particular and others like Æ (George W. Russell) in general (who were familiar with it) cannot but have brought him, fairly early in his career, into contact with some of the key ideas and esoteric symbols in the Hindu tradition, which he must have absorbed intuitively.[5]

---

[3] *The Brihadaranyaka Upanishad,* Bk. IV., Ch. 3, verses 12–13
The Katha Upanishad, Part II, Ch. 5, verse 2
The Mahābhārata, "*Mokshadharma,*" Bk. XII. ii. 32–34
These sources are conveniently found in Franklin Edgerton's *The Beginnings of Indian Philosophy* (Allen and Unwin. 1965), p. 155, p. 189, and p. 269.

[4] ERNEST WOOD: *Vedanta Dictionary,* pp. 180-1; *Yoga Dictionary,* pp. 60, 61

[5] As witness ideas of the immortal destiny of the soul (as much Hindu as Neo-Platonist), of reincarnation and of rebirth, which figure largely even in the pre-1931 poems. Such very early poems as "Anashuya and Vijaya" and "The Indian upon God" relate to Indian myth. Certainly he must have looked into the passage in Madame Blavatsky's *Secret Doctrine* Vol. I, p. 384 (quoted by G. Melchiori, *The Whole Mystery of Art,* pp. 165, 166) about Brahma being Kalahamsa "the Swan in (Space and) Time" and becoming the Swan of Eternity and laying a golden egg and thereby creating the universe. The passage contained the germinal suggestion which much later attained full shape in the symbolism of the play *The Herne's Egg.*
"For some forty years George Russell (A.E.) has quoted me passages from some Upanishad...."—Yeats in *The Principal Upanishads,* by Shri Purohit Swami and W. B. Yeats (London. 1931), p. 7.

It is symptomatic of the simmering unconscious assimilations in the poetic mind of Yeats that in "Nineteen Hundred and Nineteen" he should say,

> Some moralist or mythological poet
> Compares the solitary soul to a swan ...

The "moralist or mythological poet" who compares the solitary soul to a swan is the Upanishadic poet and seer.[6]

It is understandable that Yeats had but vague memories of the actual source of the idea. The idea recurs in "Coole Park and Ballylee, 1931":

> At sudden thunder of the mounting swan
> I turned about and looked where branches break
> The glittering reaches of the flooded lake.
>
> Another emblem there! That stormy white
> But seems a concentration of the sky;
> And, like the soul, it sails into the sight
> And in the morning is gone, no man knows why;
> And is so lovely that it sets to right
> What knowledge or its lack had set awry,
> So arrogantly pure, a child might think
> It can be murdered with a spot of ink.

That the idea had been well assimilated by Yeats even earlier than 1921 is clear when we consider the role of the idea and the image in "The Wild Swans at Coole" (1916), "The Player Queen" (1919) (the hero of the playlet "The Player Queen," Septimus, imagines himself, at one point, to be a swan with "my breast feathers thrust out and my white wings buoyed up with *divinity*"), and the note to "Calvary" (1921). The most daring, original, and memorable use of the image is to be found in "Leda and the Swan":

> A sudden blow: the great wings beating still
> Above the staggering girl, her thighs caressed
> By the dark webs, her nape caught in his bill,
> He holds her helpless breast upon his breast.

---

[6] The source consists of two verses of the *Brihadaranyaka Upanishad*, Bk. VI, Ch. iii, verses 12 and 13. Both occur in the course of the description of the Universal Spirit, *Brahman*, as it appears in the form of the Individual Soul.

"Subduing the bodily (state; or self?) with sleep (or, by means of dream), not sleeping, he gazes intently on those that are asleep. Assuming brightness, he comes back again to his (waking) state—*the golden, single Swan of the Spirit.*"

Protecting by the life-breath (vital power, vitality) his other nest, roaming immortal outside of the nest, he wanders, immortal, wherever he wills—*the golden, single Swan of the Spirit.*"

The translations are Edgerton's (*op. cit*, p. 155). A. Davenport (*op. cit.*, p. 60) in a footnote draws attention to the similarity between the lines of Yeats and a passage from *Maitrayana-Brahmana Upanishad* (VI. 34).

How can those terrified vague fingers push
The feathered glory from her loosening thighs?
And how can body, laid in that white rush,
But feel the strange heart beating where it lies?

A shudder in the loins engenders there
The broken wall, the burning roof and tower
And Agamemnon dead.
    Being so caught up,
So mastered by the brute blood of the air,
Did she put on his knowledge with his power
Before the indifferent beak could let her drop?

Such interesting aspects of the poem as, for instance, the vivid poetic enactment and the surprises due to the intermeshing of words and of ideas and to the syntatic and rhythmic energy, the visual inspiration behind the poem, or Yeats's personal reading of the Leda myth, have been well discussed by commentators. It will do here just to point out how the swan image (Jove as swan) in the poem holds in suspension, as it were, a reconciliation of contraries like divinity, humanity, and animality; the moment, history, and eternity; knowledge and power; and "brute blood" and purity.

Similarly, the eponymous wild swans at Coole — apart from associations of actual observation, Irish legend, Spenser, and other literary sources which they carry — are made a symbol of the eternal and the immutable, of the state of the soul in its unchanging perfection. Yet they are as much a symbol of perpetual youth, earthly beauty, and mundane, passionate love-making and the sheer joy of living.

The trees are in their autumn beauty,
The woodland paths are dry,
Under the October twilight the water
Mirrors a still sky;
Upon the brimming water among the stones
Are nine-and-fifty swans.

The nineteenth autumn has come upon me
Since I first made my count;
I saw, before I had well finished,
All suddenly mount
And scatter wheeling in great broken rings
Upon their clamoured wings.

I have looked upon these brilliant creatures,
And now my heart is sore.
All's changed since I, hearing at twilight,
The first time on this shore,

The bell-beat of their wings above my head,
Trod with a lighter tread.

Unwearied still, lover by lover,
They paddle in the cold
Companionable streams or climb the air;
Their hearts have not grown old;
Passion or conquest, wander where they will
Attend upon them still.

But now they drift on the still water,
mysterious, beautiful ...

What one witnesses in Yeats is a raging, unresolved conflict between the rival claims of the eternal and of the temporal, the spiritual and the physical, and the Ways of Negation and of Affirmation. It is, in short, the fierce dispute in him betwixt *salvation* and impassion'd clay. No wonder, then, that he should try, after taking over the symbolic significance of the eternal as well as of an uninvolved contact with the world and the flesh, attached to the swan image in Indian lore, to invest the image with an additional individual meaning, the suggestion that the bird signifies not merely the eternal and the spiritual but a combination of the highest in the spiritual with the best in the temporal, the fleshly, and the physical. It is thus made indicative of simultaneous engagement and withdrawal, of making the best of both the world of the spirit and the world of physical reality, "the uncontrollable mystery on the bestial floor." The image, as it occurs in "The Wild Swans at Coole" and in "Leda and the Swan," thus becomes a hypostasis, a projection of the ideal hankered after by Yeats, that is, something more than "an artifice of eternity," which could participate in the here and now with whole-hearted commitment and yet somehow transcend it. The symbol, in Yeats's hands, becomes in effect an expression of the "strain of discord" underlying Yeats's poetry, though in intention an attempt (neither successful nor meant to be successful) to establish rapprochement through a dialogue between the soul and the self or the body, to reconcile his quarrel with himself, out of which he made his poetry.

The association of loneliness and subjectiveness with the swan symbol in Yeats's system may also have been by way of a reminiscence of the Upanishadic passage cited above.[7] Likewise, "the golden swan" of the Upanishad may be an element in the complex of memories and associa-

[7] In the note to "Calvary" is the statement by Yeats "... certain birds, especially as I see things, such lonely birds as the heron, hawk, eagle and swan, are the natural symbols of subjectivity. ..." Cf. "the Single Swan" of the Upanishad.

tions behind the conflation which is the golden bird of "Sailing to Byzantium" and "Byzantium":

> Once out of nature I shall never take
> My bodily form from any natural thing,
> But such a form as Grecian goldsmiths make
> Of hammered gold and gold enamelling
> To keep a drowsy Emperor awake;
> Or set upon a golden bough to sing
> To lords and ladies of Byzantium
> Of what is past, or passing, or to come.
> ("Sailing to Byzantium")

> Miracle, bird or golden handiwork,
> More miracle than bird or handiwork,
> Planted on the star-lit golden bough,
> Can like the cock's of Hades crow,
> Or, by the moon embittered, scorn aloud
> In glory of changeless metal
> Common bird or petal
> And all complexities of mire or blood.
> ("Byzantium")

S. VISWANATHAN

SAITH the Great Law: "In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower." To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages.

Bestride the Bird of Life if thou wouldst know.

Give up thy life, if thou wouldst live.

—*The Voice of the Silence*

ALUN LLEWELLYN

Celtic Christianity

[Mr. Alun Llewellyn is well known to our readers. In this article he applies his scholarship in early religions generally and in the Celtic culture in particular to working out the nature of Christianity in the Celtic world. In the context of important relevant historical events, his references to aspects of the Arthurian tradition are of great interest. We print below the first part of this long article. The second part, in which he examines the scientific and philosophic content of the Ancient Books of Wales, will appear next month.—ED.]

I

IN A.D. 731, the Venerable Bede, concluding his *Ecclesiastical History of the English Nation,* wrote with evident regret that still "the Britons, from wicked custom," continued to oppose what was laid down by the authority of the Catholic Church. Indeed, it was not until the ninth century that the Church in Ireland accepted the supremacy of Rome, and in Wales it would appear that no final submission to the same authority was made till the reign of Hywel the Good, who is traditionally said to have made a pilgrimage to the Holy See about the middle of the tenth century. By Britons, whom he specifically distinguishes from the English, Bede means those largely "Celtic" inhabitants of the Britain absorbed into the Roman Empire, whom the Anglo-Saxons therefore called Welsh. They and the similarly Celtic Irish had, during the fifth century, become associated with an organized and missionary form of Christianity which followed an independent development.

Constantine the Great, who first established Christianity as the official religion of the Roman Empire in the fourth century A.D., launched his conquest of the Empire from Britain. By the end of the fourth century, Britain had produced an arch-heretic in the person of Pelagius, who argued that baptism was not essential to save the souls of babies dying prematurely at birth. In the middle of the fifth century, Bede records, it was found necessary to send a mission under one Saint Germanus to combat the heresy of Pelagianism in Britain, the land of its origin. But the mission of Saint Augustine, launched just before the year A.D. 600, does not appear to have had Pelagianism as its specific objective.

Bede's complaint was about a Church which had refused, as he states, any renunciation of a series of tenets though its Bishops were invited to do so by Augustine at a meeting held between them in A.D. 603 at a place called Augustine's Oak. This dissident Church was still stubbornly main-

taining its independence when he wrote, a hundred and fifty years later.

Of the wrongful habits of which Augustine complained, there were two which he particularized: the observance of Easter on a date he could not approve and the refusal to practise baptism as a means of initiation into the Church. But there were "several other things" which, however objectionable, he did not precisely specify. He had been appointed to his mission by the great Pope Gregory; and that mission was not so much to convert the heathen in the Gaul and the Britain which had emerged from the gradual decline of the Imperial Gallic Prefecture as to dispose of Christian Churches there which had somehow strayed from the correct path. He was not to judge the Bishops in France; yet, "by persuading and soothing, reform the minds of wicked men." But, "as for all the Bishops of Britain, we commit them to your care that the unlearned may be taught, the weak strengthened by persuasion, and the perverse corrected by authority."

It must be remembered that this mission marked a crisis in the fortunes of the Latin Church. Gregory himself had first emerged as a civil governor of Rome, successful as a military commander in preserving it against siege by the invading and pagan Lombards. This invasion at least served the purpose of destroying the command over all Italy imposed by the reconquest of the region from the Arian Ostro-Goths by Belisarius and Narses in the name of the East-Roman Empire of Constantinople. But this had meant the substitution for the Unitarian form of Christianity, which denied the doctrine of the Trinity, of the Greek Orthodoxy upheld by the Emperor Justinian. It became the task of Gregory to shape the opportunity to establish the Latin version of the faith, that is, the Catholic doctrine, not only over all Italy, but over whatever else could be recovered of the Western areas of the Empire.

In Africa and also in Spain, the East Roman, Orthodox power remained regnant. In Gaul, the Roman Syagrius, son of Aegidius, Marshal of the Empire, maintained the Roman traditions of law and government with forces backed by the naval establishments of Armorica (Brittany) which, about A.D. 480, had been (as Sidonius Appolinaris points out) further supplemented by aid from Britain under the leadership of one Riothamus, whose expedition into the Lyonnaise and apparent failure to return lies at the base of the legend of an Arthur who disappeared into the lost land of Lyonesse beyond the south-western shores of Britain.

The rule of both Aegidius and Syagrius was distinguished by their adherence to the great principles of equity laid down by the Roman Stoic philosophy, firmly founded on the idea of Natural Justice. About A.D. 540, the cleric Gildas wrote an account of the state of Britain in his day

(which Bede quotes), insisting on its prosperous and peaceable condition and admitting the effective administration of its courts of law, but condemning the survival of many pagan forms of belief apparently tolerated by a Christian clergy too much preoccupied with pursuit of the arts and over-indulgent to the conversation of women around the dinner-table.

Gildas wrote, as it appears, as one who had personally visited Britain and, as tradition has it, been entertained at the monastery of Glastonbury. He was writing as a champion of the Latin Church; and the major part of his work is devoted to an attack on the study of astronomy, which he treats as mere astrology and witchcraft and refutes as passionately as Tertullian had condemned "Stoic Christianity" or the Fathers had denounced the Manichaeism which similarly adapted pre-Christian philosophies to the Faith. He wrote in Brittany, which had recently submitted to the Franks who, not long before, had assassinated Syagrius, seized his territory, and adopted the Latin form of Christianity as a direct sequel.

The mission of Augustine to Britain in A.D. 597 coincided with the final dwindling of East Roman power in Spain; the whole of Western Europe, by a combination of arms and diplomacy, lay open to the establishment of the Latin faith. Only Britain was in question.

Whatever form of Christianity the "Celtic" Church professed, its proselytizing zeal was forceful and effective. The names of Ursus, Columba, and Columban are famous as converters of the pagan peoples to the north of Britain, and the famous monastic settlements at St. Gaul and Bobbio among the Alps are foundations owing their origin to the same source. During the sixth century, "Celtic" missionaries travelled deep into Europe among the Teutons and the Slavs. It is clear that something more than the ecclesiastic future of Britain alone was concerned.

But it is doubtful whether in fact any fundamental racial sense underlay the decision of the issue in Britain by war. Gildas wrote at a time when Cerdic, founder of the House of Wessex, and Ida, conqueror of the North, were each launching an attack on Britain from offshore bases; respectively, the Isle of Wight and the island of Bamborough. But it has been noted that Cerdic is so little of a Saxon name that it was shared by the last British ruler of the district of Leeds and Elmet in the seventh century. The war, on which Augustine later supervened, was a war of Christian faiths, not one of blood. And it is largely due to this fact that contemporary historical record has vanished and been replaced by legend of various origin.

The "Arthurian" romance which later identified itself with this period falls into two separate forms; the apocryphal "History" of Geoffrey of Monmouth (A.D. 1146) and the far more reliable allegory, the Story of the

Graal (*c.* A.D. 1220). The first has been acutely interpreted as a political tract designed to find historical justification for Henry II's attempt to reconstitute the political unity of the Gallic Prefecture through an Angevin Empire extending from the Pyrenees to Scotland; the second as an allegory showing the decline and fall of an "Arthurian" state which identified itself with the ethos of Stoicism and its interpretation of the destiny of Creation. Its hero, Perceval, is described as being set in the sphere of the heavens, as analysed by Classical science which also sought to found the Earthly Paradise of justice and equality for all men; and the successive cycles through which Gawain, Peleur, Guenevere, Arthur pass into oblivion mark the tale of dissolution of the World towards physical and moral renewal through the four stages familiar to both Western and Eastern philosophy.

What Latin Christianity condemned was, firstly, the retention in both Gaul and Britain of the Roman military discipline which evolved an ethos in which Stoic and Mithraic elements were amalgamated with native preconceptions of the working of the Universe; secondly, the adaptation to Christian forms of the astronomic science essential to both navigation and agriculture, which had had in Britain a peculiar prominence among Roman academic circles in view of the island's geographical position in the Ocean which washed the limits of things. The Claudian conquest of Britain (*c.* A.D. 47) was followed by its eager infiltration by scientists and if Geoffrey of Monmouth noted the fact that the "Court of Arthur" was distinguished by schools of learned astronomers, Gildas, six hundred years before him, had levelled a direct attack on native British "astrologers" with particular reference to one of them, Cuneglassos.

The question whether Christianity could justifiably associate itself with Classical scientific doctrine as to the origin and end of the Universe was as bitterly disputed fifteen hundred years ago as is the modern and parallel debate between it and a material or physical interpretation of man and the stars he lives among. Boethius (A.D. 500) and Dante (A.D. 1300) were able to admit the structure of things postulated by Classical science into an entirely Christian context. But in the Britain of the fifth and sixth centuries the issue was fought out militarily and seems to have been both obscured and embittered by the calling in aid, by each side, of pagan support.

It may have been further obscured by a later event. The character of the Norman Conquest of England (A.D. 1066) as a Crusade on behalf of the Latin Church does not seem to have been limited to a condemnation of the unfortunate Harold as a perjured oath-breaker. The Anglo-Saxon Church itself appears to have been suspect; and not only were its Bishops

deposed and replaced by Normans but its Scriptures also were re-written to preserve them from error. *The Chronicle of Nennius,* attributable to A.D. 800-900, has survived only as a garbled jumble in which the terms and phrases familiar to Stoic philosophy barely but just sufficiently survive to offer clues to their true nature.

This Chronicle, however, confesses the existence of the source for the "Arthurian" tradition in the works described as "Talhaiarn" and subdivided as "Taliesin, Neirin, Bluchbart and Cain," and ascribes them to the period immediately before that of Ida and Cerdic.

These are works whose vocabulary and form clearly antedate those of the first specifically "Welsh" poets of the twelfth century which even then had not yet developed grammatical structures later observed; certain of their phrases of scientific terminology survived as late as the poems of the fourteenth century. But with the Reformation and Puritan Revolution, it was found necessary to suppress the Welsh language and on its revival after the lapse of a century, the thread of tradition was broken.

ALUN LLEWELLYN

(*To be concluded*)

AS we see the sun but cannot look at it (for we see its light on all things but are blinded by its glare if we fix our eyes on it), so we may say of God that he is light and darkness, hidden and manifest. For we cannot see him, and if we raise our mind to behold him it is dazzled; yet we see him in all creation, which is resplendent with his light.

—LUIS DE LEON

ESMÉ WYNNE-TYSON

The Mystery of the *Menorah*

[Mrs. Esmé Wynne-Tyson is a novelist and playwright as well as an author on philosophic and religious subjects. Among her books are *Mithras: The Fellow in the Cap* (1958), and *The Philosophy of Compassion* (1962). She is also the Editor of *World Forum,* a quarterly magazine which aims at reviving a humanitarian and vegetarian way of life and supports the principle of universal brotherhood.

In this interesting article she discusses the symbolical meaning of the *Menorah* or seven-branched candlestick which was prominent in Jewish tradition. She suggests interesting links between the philosophies of the pre-Judaic Middle East and Jewish symbology. She puts forward an impressive interpretation which deserves careful consideration even if all students do not accept all her conclusions.—ED.]

IN A BOOK published over two years ago, entitled *A Long Way to Shiloh,* which was well reviewed and became the choice of both the Book Society and the Book of the Month Club, the author, Lionel Davidson, revived the subject of the age-old mystery of the *Menorah,* or seven-branched candlestick, mentioned by Flavius Josephus in his *Jewish Antiquities,* Book VIII, Ch. iii. 3, as being a feature of Solomon's Temple; and also depicted in *Exodus* XXV. 31–37, as having been an important part of the furnishings of the Tabernacle designed by Moses under the direction of Jehovah. It was believed to have been taken to Rome from Jerusalem, after the sacking of the Temple, by the victorious Emperor Titus Vespasianus, since when it has been the subject of much speculation and many legends.

There would be fewer of these religious mysteries if scholars and theologians studying pre-Christian religion would only "come clean" and admit the no longer deniable fact that before the advent of either Judaism or Christianity there existed a religious universalism known vaguely as the worship of the hosts of heaven, or, more explicitly, as sun-worship.

We read of the Jews' revolt from this age-old system under the leadership of Josiah in *II Kings* XXIII, and their wish to replace it by The Book of the Law, or Covenant, which was found in the house of the Lord. Of Josiah we read that

> he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun and to the moon, and to all the host of heaven.

Throughout the Old Testament we are constantly made aware of the bitter feud that existed between the worshippers of Baal, or Bel, the sun-god, and those of the tribal god of the Israelites, Jehovah. This semitic exclusiveness seems curious when we remember that their greatest men, notably Abraham, Moses, and Solomon, did not hesitate to appropriate many of the teachings and rites of the Egyptians, who from time immemorial worshipped the sun in the person of their Pharaoh.

In his book, *The Nature and Function of Priesthood,* Professor E. O. James writes of the genuine solar monotheism established in Egypt by Amenhoptep IV about 1375 B.C. Unfortunately there has been what may be described as a deliberate conspiracy of silence about this early religion on the part of both Jews and Christians, in order to maintain the claim that their Faiths were unique revelations from the deity to His Chosen People, owing nothing to the inferior religions of the heathen that they were supposed to supersede. This palpable untruth is becoming more and more frequently exposed at a time when religion can least afford to be discredited.

The mystery surrounding the origins and meaning of the *Menorah* is a clear example of this unnecessary obscurantism. The famous seven-branched lamp is an obvious sun-symbol, explicitly represented as such by no less reliable a witness than Philo Judaeus of the first century who wrote of it in his treatise *On Who is the Heir of All Things* (XII. 5 *et seq.*), with reference to Moses' design of the Tabernacle in accordance with the order of the Lord:

> The sacred candlestick ... was made having six branches, three on each side, and the main candlestick in the middle made the seventh. The sacred candlestick and the seven lights upon it are an imitation of the seven planets through the heaven ... and brilliant beyond them all is he who is the centre one of the seven, the Sun ...

That this symbol of the universal deity should have been brought into what was later to be represented as a new and unique revelation is not surprising when one remembers that Moses, having been educated in Pharaoh's court, had access, according to Philo, to all the wisdom of the then known world. He was also — until he disgraced himself by murdering an Egyptian — the priest of On, or Heliopolis, the City of the Sun; so there could have been little that he did not know of the innumerable sun-cults of his era. In particular, he seems to have been influenced by those of Persia and Chaldea, of which astrology was so prominent a feature. The number seven was always connected with the Persian version of the sun-god known as Mithras, to whom the concept of seven heavens is

owed; and the rainbow-hued veils used by Moses for his Tabernacle also covered the seven doors that had to be passed during the Mithraic initiation.

When Solomon came to build his famous Temple, both veils and candlesticks were borrowed to adorn what was — from its description, not only by Josephus and Philo but also according to the evidence in the Old Testament (*I Chronicles* XXII. 5), apparently meant to be a sun-temple to outshine all sun-temples. It faced East, and was a blaze of gold. As Josephus put it "the whole temple shined, and dazzled the eyes of such as entered. [Solomon] left no part of the temple, neither internal nor external, but what was covered with gold." An immense vessel, called a "sea," he tells us, contained three thousand baths — lavers of the kind that were essential in solar worship for the purification of priests, initiates, and the sacrificial animals. Solar worship in almost all its forms included the practice of sacrificing animals to the Sun-deity, who seems to have had an insatiable appetite for flesh, human or animal. As we know, Abraham, the Father of Israel, brought this unpleasant custom over from Chaldea, and established it among his own people. According to the sun-worshippers, even when a vegetarian diet was required of the priests, animals had to be sacrificed as thanksgiving for victory in war or for prognostication. The only exceptions seem to have been the Pythagoreans, whose Master made little figures of wax oxen as his offering to the gods; and the merciful goddess of the Eleusinian Mysteries, who would allow no blood to be shed on her altars, but only incense and libations.

In Solomon's temple there were, however, the great figures of the sacrificial animals known as the "Twelve Oxen of the Sun," that supported the "sea" of purification, and indicated the twelve months of the year. Above all, there were the candlesticks. The Old Testament refers to ten of these, but Josephus tells us that ten thousand copies of them were made, and that *one* of them was dedicated to the Temple. This may well have been the *Menorah,* the ultimate fate of which has so often been debated.

It was natural that Solomon, the great religious eclectic, should perpetuate the symbols of the sun-worshippers, for he was married to the daughter of the Pharaoh, who gained his authority from the sun-god of whom he was believed to be the representative on earth. With his large harem of womenfolk who had come from all parts of the world, there is little that Solomon would not have known of the various sun-cults with their myriad-named gods which were but different manifestations of the same Monarch of the Skies. He also worshipped the goddess of wisdom under the name of Ashtoreth, whom both he and his Queen must have

known as Isis in her Egyptian personification.

There can be little doubt that the candlesticks (sometimes translated "lamps") had their origin in the Zoroastrian religion, for the Persians worshipped the Sun through his light and fire; and in all descriptions of their ritual, we hear of the lamps and sacred fire. It is also significant that in the vision of Zechariah, at a time when the Jews were captives of the Persians, he refers to a candlestick "all of gold," and the seven lamps thereon, and of the two olive trees standing on either side of the sacred emblem. This vision, as we know, was centuries later claimed by the writer of the Revelation of St. John (XI. 4), where we find the candlestick has increased to two, but with the same number of olive trees.

The most interesting part of the reference to the candlestick found in Revelation, however, occurs in Ch. IV, verse 5, where we are told that the seven-branched candlestick was meant to represent the seven spirits of God; for these seven spirits figured prominently in the ancient religion of the Persians, and were the seven Ameshaspentas, or Archangels, of which Mithras was the greatest. Indeed, the so-called Christian writing known as the Revelation is so filled with Mithraic symbols and images that it is not surprising to learn that the Christian Bishops and theologians waited a considerable time before declaring it to be canonical. As late as A.D. 360, Gibbon tells us in his *Decline and Fall of the Roman Empire*, "the Apocalypse was tacitly excluded from the sacred canon by the same churches of Asia to which it is addressed." However, at the Council of Trent it was considered advisable "to fix the seal of infallibility on all the books of scripture contained in the Latin Vulgate." And the Apocalypse was included without further reference to its derivations.

Here we have a classic example of how the ancient religions have perpetuated themselves by permeating the new Faiths that were intended to replace them, so that even Judaism and Christianity have, in certain particulars, become simply variations of the universal sun-god myth.

Of Mithraism, the Rev. H. H. Milmain writes in a footnote in *The Decline and Fall*: "The Mithraic worship which was so extensively propagated in the West, and in which Mithra and the sun were perpetually confounded, seems to have been formed from a fusion of Zoroastrianism and Chaldaism, or the Syrian worship of the Sun."

In my book *Mithras: The Fellow in the Cap*, I have already recorded in detail how Mithraism has permeated and perverted the original Christian Gospel; but this further evidence of solar-worship on Judaism makes the fact that today the outline of the *Menorah* has been adopted as the State symbol of Israel of peculiar interest. For Cumont calls Mithraism "a religion of soldiers," and said that it exalted military virtues above all

others. Christianity having abandoned the pacific spirit of Christ in the age of Constantine in order to accommodate itself to the requirements of the State which had made it the official religion of the Roman Empire instead of its closest rival, Mithraism, we now find the devotees of Judaism perpetuating the memory of the despised solar monotheism against which the writers and prophets of the Old Testament so constantly inveighed, by the emblem of the seven spirits of Mithras! The persistence of the solar deity is amazing, and must be a perennial irritant to the notoriously jealous Jehovah.

ESME WYNNE-TYSON

Variations

I: ILLNESS

There is a reason for the pause
that breaks the busy round;
We cannot hear the sound
of things Eternal;
We cannot know the Cause
Without this pause:
that comes in its season.

II

There comes a time in busy years
When death comes near;
The reaches of mere mind recede:
Then — Light can enter in.

We pause, take stock,
go deeper;
The trivial round
ceases:

No longer blocked by self —
Space *is*.

III: SPACE IN THE MIND

Space in the mind
for another kind
of life

There is no room
when we are caught
in ceaseless strife

The wheels must stop
for us to know
the meaning
of the Way we go.

AUDREY S. LA ROCHE

ATTAR CHAND

Peace Through Prayer

[We are glad to welcome to our pages Shri Attar Chand of Delhi, a free-lance writer and journalist particularly interested in Indian tradition, education, and current world affairs. He has published many articles on these subjects in various periodicals.

In this article, however, he turns to the nature of prayer. He finds the essence of prayer in its morally elevating and purifying effects, together with the feeling it induces of man's kinship with the Divine. We feel especially sympathetic towards his rejection of any kind of prayer with a self-regarding motive.—ED.]

SINCE we are not perfect we need prayers as much as we need breath. A prayer is meditation upon ourselves and our relation to the universe. It means attuning ourselves to the invisible sphere of Reality behind the world of appearance. Only by thinking about ourselves in this sense can we make real any aspiration of ours. Such prayer is the cry of the soul for the realization of its innermost longing.

Prayer, with or without words, is the act of putting ourselves more completely into the power of God's working so that some good may be attained or some evil escaped. It is not communicating our wants to God or of begging God, although the verbal forms of communication and petition may be the necessary devices by which the essential act is performed. Socrates said, "Our prayers should be for blessings in general, for God knows best what is good for us." Indeed, prayer has been accepted as an axiom by all religious communities, though the form and the manner of prayer differs among different people at different times and in different countries. It is essential for spiritual advancement as well as for mental peace.

In its true sense, prayer is the petition or appeal from the lower to the higher nature of man, that is to say, from the apparent man to the Reality within. It is neither an appeal from man to God in the deistic sense, nor an old-womanish shedding of tears of impotence and helplessness, as the materialists think it to be, but a supplication to the Omnipotence, of whose immediate presence the supplicant's mind is, in some way, more or less dimly, conscious. The errors of materialism and deism now become apparent: one has no idea whatever of the existence of God, and the other places Him in some far-away heaven, thus separating Him by an impassable gulf from man. Thus both err; for God's being cannot be denied but His throne is not in some distant and far-away heaven, but in the adytum of the temple of the human heart.

As children, we "pray" to our parents: we seek their help, their guidance. When we grow into adolescence, we learn to "pray" to ourselves — to our latent abilities and strength. We try to be self-supported, not dependent on others' aid. But there is a limitation in this "prayer." When we feel that we are in need of something else which is beyond our capacity, we resign ourselves to Him, and pray for His help, for His guidance. Evidently, we feel His response, an all-potent Inner Force that listens to our prayers and fulfils our wish the moment we are a little sincere and faithful.

Prayer is distinct from worship. Prayer includes worship, but has an added element which is petition. Worship is renewed self-commitment to God. It is the practice of whatsoever rites, ceremonies, or other means may serve to put the individual more completely under the control of God's creativity by releasing him from those enthralments and constraints that resist this divine working. We are not free of bonds which resist the power of God in our life. But these conscious and unconscious resistances may be indefinitely reduced and some of them cast off quite completely by methods of worship. However, new resistances are always developing, and so worship is required as a regular or recurrent practice. Man is a religious being, the heart instinctively seeks for a God, whether he worships on the banks of the Ganges, prays with his face upturned to the sun, kneels towards Mecca, or, regarding all space as a temple, communes with the Heavenly Father — "where two or three are gathered together in my name, there am I in the midst of them."

Prayer is seeking some good, or escape from some evil, by appeal to God. We cannot understand its efficacy without some idea of that working reality of God which answers prayer. The understanding of prayer is the understanding of its answer; for prayer is meaningless unless it is answered. Long tarries destiny, but comes to those who pray. Elizabeth Barrett Browning writes in *Aurora Leigh*:

> God answers sharp and sudden some
> Prayers, and thrusts the thing we have
> Prayed for in our face,
> A gauntlet with a gift in't.

Coleridge's Lady Christabel knows that Omnipotence has heard her prayer:

> But this she knows, in joys and woes,
> That saints will aid if men will call:
> For the blue sky bends over all ...

Most people agree that the words we use are not the prayer, since we

can use the words of prayer and not be really praying at all. Yet they often persist in thinking that prayer is a kind of language directed to God. Prayer is a certain attitude of or predisposition of the personality by which we give ourselves more completely to the creativity of God. We use the language of prayer to acquire this predisposition, but the language is for ourselves, not for God. It is this which God demands, and not the words. Luther says, "The fewer words the better prayer."

Prayer, when it is genuine, puts us under the control of that creativity which makes us more sensitive and responsive to the interests of people round about us and they reciprocally become more sensitive to our interests. From Him all human actions take their spring, the rise of empires, and the fall of kings. Sarah Flower Adams says:

> He sendeth sun, he sendeth shower.
> Alike they're needful to the flower,
> And joys and tears alike are sent
> To give the soul fit nourishment,
> As comes to me or cloud or sun,
> Father! thy will, not mine, be done.

Therefore, when prayer is answered in this way, it is God that answers prayer.

For Elizabeth Barrett Browning, "Every wish is like a prayer — with God." "Prayer," says Thomas Carlyle, "is and remains always a native and deepest impulse of the soul of man." The naked sage, Totapuri, used to say, "If a brass pot be not rubbed daily, it will get rusty. So if a man does not contemplate the Deity daily, his heart will grow impure." To him Shri-Ramakrishna replied, "Yes, but if the vessel be of gold, it does not require daily cleaning. The man who has reached God requires prayers or penances no more."

For prayer signifies a withdrawal of attention from the physical world and its being directed to the higher regions. We fail in getting a response to our prayers mostly because either we have not sufficiently dissociated ourselves from our physical interests and entanglements, or our minds are not accustomed to vibrate on the higher planes, as must be the case with men who follow ordinary walks of life. Whenever attention can be freed from the distractions of the worldly concerns, and made to penetrate the plane of knowledge, prayer must receive immediate response; for wisdom is the characteristic of that plane. People who pray for wealth or for health may see in this the reason why their prayers remain unheard or, at least, unresponded to, oftener than otherwise. The element of personal interest keeps the attention confined to the plane on which those interests lie, and thus prevents it from penetrating into the higher regions

of existence. The response to prayer does not come from a divine Being sitting far away; either we ourselves intuitively perceive the solution of our difficulties, or someone whose consciousness is vibrating on the same level on which we vibrate while praying is affected by the vibrations set up by our distressed mind, and is moved, by sympathy, to assist us, perhaps unconsciously, to a solution. In cases of illness, the efficacy of prayers for recovery depends on the individual's will, the vibrations of which, properly aroused, are powerful enough to remove the cause of disease.

It is, however, not an easy matter to accomplish; for a sincere prayer differs as much from the lip-movement, into which the idea of prayer has nowadays degenerated, as does the shining orb of the Queen of the heavens from green cheese. Hence many pray, but few get a response. This is the secret of the teaching: "Bless them that curse ye, and pray for them that persecute ye"; and we might add, "but do it sincerely and from the bottom of thy heart, making thy soul feel every feeling thy words conjure up."

Prayer cleanses the dross from our minds and steadies them. It washes off the impurities of the heart with the pure waters of spiritual emotions, corrects our defects and shortcomings, and prepares our minds for the reception of self-knowledge. Prayer is as real as the force of gravity. It can reach a realm which reason is too feeble to enter. It can work miracles. Its potency can hardly be comprehended without actual experience.

ATTAR CHAND

HE who acts out of the pure love of God, not only does he not perform his actions to be seen by men, but does not do them even that God may know of them. Such an one, if he thought it possible that his good works might escape the eye of God, would still perform them with the same joy, and in the same pureness of love.

—ST. JOHN OF THE CROSS

P. W. H. HOWE

The Bible and the Chinese *Book of Changes*

Further Reflections

[Mr. P. W. H. Howe, a scholar of distinguished attainments in mathematics, physics, and engineering, and at present a Principal Scientific Officer at the British Ministry of Technology's National Gas Turbine Establishment, contributed to our April 1968 issue a suggestive essay on the parallels found in his study of the Bible and the *Book of Changes*. In this further brief essay he continues the same approach.—ED.]

A COMPARISON between the Bible and the *Chinese Book of Changes* has been illustrated in a previous article by corresponding quotations taken from various parts of the two texts. Since the structure of each typical situation (or hexagram) of the *Book of Changes* comprises six items (or lines), a more complete validation of the comparison requires a demonstration of a similarity of meaning between all six lines of the hexagrams and six passages taken from coherent portions of the Bible. This requirement is now partly fulfilled by showing a correspondence in meaning between two lines of several hexagrams and two Biblical passages occurring close together in various parts of the text.

Jesus gave instructions in *Matthew* XXVI. 18:

> Go to so-and-so in the city ... and say to him, "The Master says: 'My time is near. It is at your house that I am keeping Passover with my disciples.'"

The corresponding quotation from the Book of Changes occurs in Hexagram 5, "Waiting," which has the dual meaning of nourishment and waiting in the face of danger. Line 5 is:

> Waiting at meat and drink.
> Perseverance brings good fortune.

More hazardous conditions are described in Hexagram 5, Line 4, as

> Waiting in blood.
> Get out of the pit.

The corresponding Biblical text includes *Matthew* XXVI. 27:

> Then he took a cup, and ... gave it to them. "Drink ... for this is my blood ... From now on ... I shall not drink wine until the day I drink the new wine with you in the Kingdom of my Father."

The waiting imposed on the disciples parallels the idea in Hexagram 31, "Influence," Line 2, which includes

Tarrying brings good fortune.
One does not come to harm through devotion.

In the comparison between the Biblical and Chinese texts this corresponds to a passage containing *Hosea* III. 3:

> For many days you must keep yourself quietly for me, not playing the whore or offering yourself to others; and I will do the same for you.

Out of such security may arise innocuous conversation as in Hexagram 31, Line 6: "He opens his mouth and chatters." The corresponding Biblical passage includes *Hosea* XIV. 3: "Provide yourself with words."

A situation where words failed to be effective, described in *Acts* XII. 13-14, occurred after Peter's escape from prison:

> He knocked at the outside door and a servant called Rhoda came to answer it. She recognized Peter's voice and was so overcome with joy that, instead of opening the door, she ran inside with the news that Peter was standing at the main entrance.

The corresponding Chinese statement occurs in Hexagram 40, "Deliverance," Line 4, which includes:

A fumbled release. (Blofeld)
Then the companion comes,
And him you can trust. (Wilhelm)

A spurious trust and pretentiousness are described in *Acts* XII. 22:

> The people acclaimed him [Herod] with, "It is a god speaking, not a man!" and at that moment the angel of the Lord struck him down, because he had not given the glory to God. He was eaten away with worms and died.

The corresponding Chinese quotation is Hexagram 40, Line 6:

The prince shoots at a hawk on a high wall.
He kills it.

Another death, but with a different lesson, is described in *Ezekiel* XXIV. 15–18:

> The word of Yahweh was addressed to me as follows, "Son of man, I am about to deprive you suddenly of the delight of your eyes. But you are not to lament ... ." I told this to the people in the morning, and my wife died in the evening.

Hexagram 47, "Oppression," Line 3 includes: "He enters his house and does not see his wife."

Reaction to such tragedy is described in Hexagram 47, Line 6:

He is oppressed by creeping vines.
He moves uncertainly and says, "Movement brings remorse."

If one feels remorse over this, and makes a start,
Good fortune comes.

A similar idea is expressed in *Ezekiel* XXXVII. 1, 3, 11-12 and 14, describing "a valley full of bones" and the question and answer:

Son of man, can these bones live? Son of man, these bones are the whole House of Israel. They keep saying, "our bones are dried up, our hope has gone; we are as good as dead." So prophesy. Say to them, "The Lord Yahweh says this: '... I shall put my spirit in you, and you will live.' "

The same life-giving spirit is described in *John* IV. 7–18:

When a Samaritan woman came to draw water, Jesus said to her, "Give me a drink." ... "If you only knew ... who it is that is saying to you: 'Give me a drink,' you would have been the one to ask, and he would have given you living water." ... "Sir," said the woman, "give me some of that water, so that I may never get thirsty ..." "Go and call your husband," said Jesus ... the woman answered, "I have no husband." He said to her, "You are right to say, 'I have no husband'; for although you have had five, the one you have now is not your husband."

The corresponding Chinese quotation is Hexagram 4, "Youthful Folly," Line 3:

Take not a maiden who, when she sees a man of bronze,
Loses possession of herself.

More prudent conduct is described in Hexagram 4, Line 2, which includes:

To know how to take women
Brings good fortune.
The son is capable of taking charge of the household.

The corresponding Biblical text includes *John* II. 1–5:

There was a wedding at Cana in Galilee ... when they ran out of wine ... the mother of Jesus said to him, "They have no wine." Jesus said, "Woman, why turn to me? My hour has not come yet." His mother said to the servants, "Do whatever he tells you."

Jesus' authority endured until, finally, in *John* XXI. 15–18:

Jesus said to Simon Peter, "... Do you love me more than these others do?" He answered "Yes ..." Jesus said to him, "Feed my lambs ..." "... When you were young you ... walked where you liked; but when you grow old ... somebody else will ... take you where you would rather not go."

The corresponding Chinese statement is Hexagram 41, "Decrease," Line 6, which includes:

If one is increased without depriving others,
There is no blame. (Wilhelm)
He obtains followers (Blofeld)
But no longer has a separate home (Wilhelm)

In close relationships, according to the English proverb "two 's company, three 's crowd," or as expressed in Hexagram 41, Line 3:

When three people journey together,
Their number decreases by one.

A similar situation is described in *John* XXI. 22:

Jesus answered, "If I want him [John] to stay behind till I come, what does it matter to you [Peter]? You are to follow me."

P. W. H. HOWE

There was never sin of thine
But within its heart did dwell
A beauty that could whisper thee
Of the high heaven from which it fell.

—A. E.

DAVID GUNSTON

The Rhythm of Life

[As on earlier occasions Mr. David Gunston draws upon reports of recent research to acquaint us with useful and interesting conclusions. All of us, he says, go through life in a rhythm of our own and to learn to control our own rhythm has fruitful possibilities in human relations generally.—ED.]

WE ALL LIVE by an inner rhythm, whether we realize, or like, it or not. The rhythm of life literally puts the "beat" into life, and we cannot exist happily without its benign influence. Everything *is* in rhythm in our lives, as in all creation, far more deeply than is usually recognized. Recently, however, serious minds have been giving this fascinating subject fuller investigation than it has had before, with results and conclusions from which we can all benefit in the way we live out our daily lives.

Of course, all nature swings along in definite rhythmic patterns: there is nothing new in that concept. These patterns may be vast and complex, like birth and death, decay and regeneration, seedtime and harvest, mating and fruition, winter and summer. Or they may be more easily experienced and understood, as with hunger and eating, thirst and drinking, night and day, heat and cold, sunshine and rain, high tide and low, and especially our own body rhythms of pulse and respiration. Nothing is static or disordered in the universe we inhabit.

In his best-selling, controversial "Zoologist's Study of the Human Animal," *The Naked Ape,* Dr. Desmond Morris reaches many conclusions about the comparisons he so skilfully draws between human physical life and that of the higher apes, or primates, not all of which can be readily accepted by thoughtful and enlightened folk. However, in his chapter on "Rearing," Dr. Morris makes the highly interesting point that even before birth a human being becomes undeniably mentally "imprinted" (or fixated) with the steadily rhythmic sound of its mother's heartbeat pumping and thumping away above the womb. This is probably imprinted upon the baby's consciousness as both a definite sound and a rhythmic physical sensation.

After birth, when the child is thrust forth into the strange, frightening, and basically hostile world outside, any rediscovery of the familiar beating sensation has a calming, comforting effect. At first, of course, this comes simply from the mother holding the baby to her breast, and recent studies have shown that eighty per cent of mothers somehow instinctively take their babies to their left sides, where their heartbeats are most prominent.

Later, a similar rhythmic pattern may be produced for the child by

the mother rocking or jogging it to comfort or calm it, especially when it is crying or distressed in some way. An interesting test among new-born babies in a maternity hospital showed that groups of babies fed normally but exposed for considerable periods of time to recordings of normal human heartbeats at seventy-two per minute cried far less, and gained weight more rapidly, than other infants given the same food but denied the comforting sounds.

Another test, using rather older babies at their bedtime, offered different groups the heartbeat recording, a ticking metronome set at the same speed of seventy-two beats per minute, soothing musical lullabies, or complete silence. The heartbeat babies fell asleep in about half the time it took all the others to do so. This would clearly indicate that the sound of the heartbeat is a powerful calming factor in the lives of very young children.

As we grow up, however, the inbuilt liking for a comfortingly regular rhythm continues, developing into other, often less recognizable forms. The consolation of a gently ticking clock in a bedroom or elsewhere may soothe adults as well as children. Almost every form of music is built around a basic rhythm which we can recognize, sing or dance or tap our feet to, respond to often unconsciously. Pop music, currently engaging youngsters in many countries as well as our own, depends for its appeal almost entirely on its fierce, well-defined rhythm. (Incidentally, it was once called "rock" music, and is now even more revealingly called "beat" music.) A similar dependence on rhythm permeates all folk music, from the most primitive gourd-bashing, tom-tom-thumping sound to the most sophisticated.

We normally breathe regularly and rhythmically; our hearts normally keep to around that steady figure of seventy-two beats per minute. We enjoy anything that rocks us regularly, be it trampoline, horseback, or rocking-chair. When distressed, or ill at ease, we try our own comforting rhythms by regularly wringing out hands, rocking back and forth on our feet, even going for a brisk walk. The public speaker who feels embarrassment or nerves at his ordeal sways unconsciously from side to side with his own heartbeats, trying as best he can to perform the most comforting motions possible in the circumstances.

Now, Dr. Arthur J. Brodbeck, an American social psychologist who specializes in research into forms of human communication, has taken our understanding of this subject still further. He stresses that we need to become aware of our own personal rhythm, although this is difficult, because the "rhythm of life" is so deep-seated that we are largely unconscious of it.

Our heart has a natural rhythm, and this is reflected in our own distinctive inner rhythm; yet this is not fixed or constant. It changes according to our emotions and experiences. Excitement, ardour, anger, fear, and enthusiasm all step up the pulse-rate, while contentment, comfort, peace, relaxation, rest, and sleep all lower the tempo. According to Dr. Brodbeck, there is now strong scientific evidence that each of us lives according to a preferred normal rhythm, which is why two people may often become irritated with each other swiftly and inexplicably: each is moving through life to a different "beat."

One person reacts and thinks, moves, talks, even eats and reads, too slowly for another person who does all these things more rapidly. "A good deal of the interruption two people engage in when talking to each other can be traced to the different rhythms each is experiencing," he says. Such differences in human rhythm patterns may well lead to violent antipathy, or merely to boredom or indifference when someone thinks, speaks, and gestures to an inner pattern quite out of synchronization with our own.

On the other hand, meeting someone with a closely similar pattern that instantly "clicks in" with our own may well be the explanation of the puzzling ease with which we sometimes find ourselves "taking to" other people, interacting happily and harmoniously with them, even on a first meeting. They share our own rhythm, or else have one that is complementary to it.

> It is possible to control our own rhythm — and early conditioning with music makes it easier — so that we can fall in with the rhythm of others more readily. This can be done by exposing ourselves to an ever-widening range of musical rhythms,

declares Dr. Brodbeck. He feels that this sharing of rhythm is an ancient factor in basic human good will, "part of the unconscious sharing of values at the feeling level." He suggests, too, that the worldwide enthusiasm for lively "beat" music among young people in at least a dozen different countries may be one of the simple ways in which youth round the world is beginning to feel oneness "and is being made ready for the developing world culture."

Be that as it may, it is obvious that if we recognize our own personal rhythm for what it is, understand its origins and purpose, and successfully control it when necessary to fit in amicably with differing rhythms around us, we shall be making a positive contribution to enlarged human understanding — and, if enough of us do it, to world peace.

DAVID GUNSTON

Not This

Not what the eye sees,
    But that whereby the eye sees.
Not what the ear hears,
    But that whereby the ear hears.
And not what the mind thinks,
    But that whereby the mind thinks.

Not me and my body;
    Their being.
But why me
Why my body
Why being?

Nor again the events
    Between birth and death,
But those before birth,
And those after death.

Not the fullness,
    But the emptiness,
The residue
    When all has been abstracted.

Nor life,
    But that which sustains it.
Nor death,
    But that which requires it.

Not the answers,
    But the questions.
Not the facts,
    But the doubts.

Not that which exists,
But that whereby it exists.

VIVIAN WORTHINGTON

New Books and Old

A Sumptuous Neo-Confucian Anthology*

THIS SUMPTUOUS VOLUME has been edited and published under the auspices of the Department of History of the Columbia University and serves as a summary of, and introduction to, the vast literature of Neo-Confucian philosophy. In the Sung dynasty, the teachings of Confucius and of Mencius were revitalized, and under the leadership of the brothers Ch'eng Ho (A.D. 1032–85) and Ch'eng I (A.D. 1033–1107), the philosophy known as Neo-Confucianism acquired a more rational theoretical foundation and new methods of moral cultivation and study. *Reflections on Things at Hand* is a classic statement of this philosophy; and consists of passages on the Way, learning, self-improvement, human relationships, and government, as well as assessments of the characters of sages and worthies. It also includes a chapter on the doctrines of Buddhism and Taoism, pointing out ways in which they deviated from the Confucian way.

Professor Chan has contributed a valuable introduction elucidating the major doctrines of Neo-Confucianism and has given interesting details about the life of the two Ch'eng brothers, who dedicated their lives to spreading the Confucian doctrine. He also explains the significance of the title of the book. Professor Chan quotes Chu Hsi:

> One should not skip over steps or look too far. Nor should one drift in all directions or go or stop abruptly. One should start only with what one understands in things nearby and then keep on. ... For example, after having gone the first step, one can, on the basis of this step, advance to the second, and so on to the third and the fourth. ... When one has understood how to be affectionate to one's own parents, one will, by extension on the basis of similarity in kind, be humane to all people, for being humane to all people is of the same kind or class as being affectionate to parents. When one has understood how to be humane to people, one will feel love for all creatures, for loving all creatures is of the same kind as being humane to people.

According to the Neo-Confucianists there are two basic forces, *Yin,* the force of tranquillity, and *Yang,* the force of activity, and all things are brought into being by the interaction of these two forces. This is the law or principle of Being. Action and response between things are no longer understood as the influence of mysterious beings but as natural operations according to the principle of *Yin* and *Yang.* All phenomena of rising and falling, going and returning, whether in natural events or in human affairs, are to be explained in its light. The principle of Nature is also the source of goodness and the standard of right and wrong. Selfish human desires and selfish action disturb the universal principle of *Yin,* which is the foundation of goodness. It is one of the five constant virtues, viz., humanity, righteousness, propriety, wisdom, and faithfulness. In essence *Yin* involves love. In its oneness it is universal love for all, while in its multiplicity it operates as filial piety, brotherly respect, marital fidelity, and so forth in human relationships. The original unity of being is expressed in *Yin,* which makes us one with all things.

> Beginning with human relationships, and reaching to mountains, rivers, spirits, and

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* *Reflections on Things at Hand: The Neo-Confucian Anthology.* Compiled by CHU HSI and LU TSU-CH'IEN. Trs. with Notes by WING-TSIT CHAN. (Unesco Collection of Representative Works: Chinese Series. Columbia University Press, New York. 440 pp. 1967. $12.50)

gods, all should be loved in order to extend our love. Then we are really one with Heaven, Earth and all things.

Universal love and the intensive knowledge of unity are the manifestation of our original or heavenly nature. The vision of the ordinary man is confined to what comes to him through his senses; whereas the sage, by developing his nature completely, prevents his mind from being restricted to sense-knowledge. As he sees the world, there is nothing in it which is not of his own nature; and his knowledge is therefore an all-embracing knowledge and his love a universal love. All people are his blood-brothers and all creatures are his companions. To him there is nothing that is not himself. He is one with all things. By overcoming the power of selfish desire and by breaking the links which bind us to things, the sage gains the inner tranquillity which brings enlightenment.

This comprehensive philosophy is embraced in 622 passages which Chu Hsi, with the help of Lü Tsu-ch'ien, selected from the works and recorded sayings of the Neo-Confucian Masters. The Columbia University has enriched Oriental scholarship in the Western world by making available to English readers this translation. *Reflections on Things at Hand* is unquestionably the most important single work of philosophy produced in the Far East during the second millennium A.D.; and this valuable and scholarly translation by Professor Chan is one more effort in fostering an interchange of Oriental and Occidental philosophy and a deeper understanding among the peoples of the world.

B. V. NARAYANA REDDY

Sacred Art in East and West: Its Principles and Methods. By TITUS BURCKHARDT. Translated by LORD NORTHBOURNE. (Perennial Books, London. 160 pp. 25 Illustrations+16 Plates. 1967. 35*s*.)

Provided that the reader can accept without question the author's premises, that the only true art is sacred art, and the only truly sacred art traditional art, he will find little to disagree with in this book (whose title in French incidentally describes it better: *Principes et Méthodes de l'Art Sacré*). It is a didactic, not to say dogmatic, work, as absolute in its opiniation as it is in its erudition; it rather sadly lacks the breadth of vision, to say nothing of the humility of spirit, of the authorities, such as Guénon, Schuon, and Coomaraswamy, on whom it often relies.

The traditional sacred arts considered are Hindu, Christian, Islamic, Taoist, and Buddhist, all of which have the peculiar purity, as symbolic expressions of the Truth, which is possible only where the artist as individual scarcely enters into his own creation, but instead makes himself as wholly as possible subservient to whatever his tradition understands as the eternal and spiritual: "Every sacred art is ... founded on a science of forms, or in other words, on the symbolism inherent in forms," and has "a style that could never be imitated from outside," a style perpetuated by "the power of the spirit that animates it and by nothing else."

These things are no doubt true, as it is no doubt true that only such art is objective in Herr Burckhardt's sense. Unfortunately, however, the author, like many who try to interpret visual symbols in words, is prone to find them everywhere where they will support his thesis, and is seldom at a loss for abstrusely intellectual phrases by which to attempt his interpretations; so that, by an inevitable irony, what had to be expressed in symbols because it is essentially ineffable progressively loses its meaning the more the interpreter tries to demonstrate it. In other words, Herr Burckhardt's own attempts to be objec-

tive touch the extreme and become subjective. It is a trick which intellectuality of the merely cerebral kind habitually plays; and one way in which it plays it on this author is to make sure that he never speaks of a doorway without calling it a "portal," and that he (unless his translator is rather to blame) never fails to use an ugly and unfamiliar latinism when a familiar and unpretentious word would do.

It hardly needs saying that art came to an end, as far as Herr Burckhardt is concerned, with the Renaissance and the disappearance of traditional Christian art in the rediscovery of the naturalistic and pagan arts of Greece and Rome. Once more he is of course right according to his thesis; it may be said that individualistic and subjective "self-expression" has bedevilled art, sacred or secular, since the fifteenth century. Yet when (for example) he accuses the Impressionists of being incapable of seeing in natural or other objects a spiritual and eternal reality, one wonders what Camille Pissaro might have replied to him; or what Van Gogh's paintings of chairs might say to him, did he deign to look at them and interpret their symbolism.

R. H. WARD

Deity and Morality: With Regard to the Naturalistic Fallacy. By BURTON F. PORTER. (George Allen and Unwin Ltd., London. 176 pp. 1968. 35*s*.)

Can non-moral premises logically entail a moral conclusion? There are many ethical systems which give a positive answer. They take as premises certain indicatives concerning God, man, and the world and from them draw moral imperatives. Because such and such *is*, therefore an *ought* must follow. This, according to Hume and many who have followed him, is the *naturalistic fallacy* though the arguments have been varied and discussions consequently confused.

Dr. Porter has devoted several years of study to the fallacy as exposed, or claimed to be so, by Hume — the alleged impossibility of deriving value judgements from natural facts. At the outset he makes it clear that this is no marginal concern. If it can indeed be finally demonstrated that *ought* cannot follow from *is*, then all ethical theories, precluded from building upon the descriptive facts of experience, must be in some sense autonomous. It is, in the end, the problem of the relationship between God and morals.

The argument ranges over a very wide field but does not wander. It is precise and compact. By demonstrating that proper names have connotation Dr. Porter argues that the main argument denying that goodness is essential to God is untenable. Rather, it can be argued that any act commanded by God is good in that the concept of goodness is an integral and intrinsic constituent of the concept of God. To say "God is good," i.e., goodness is essential to God by definition, is not just a verbal proposition but a real analytic proposition which asserts about the universe a necessary and metaphysical truth. In developing his thesis, Dr. Porter does not shrink from challenging a great weight of authority on the other side, both past and contemporary. If he has made his point he has established a case against many more than Hume, indeed the larger part of the present philosophical establishment. There are those, including the reviewer, who will hope that he has, but whether or not the conclusion is allowed to stand, the process is a delight to read. This book will surely have a place in serious discussion.

MARCUS WARD

Muslim Studies (*Muhammedanische Studien*). Vol. I. By IGNAZ GOLDZIHER. Edited by S. M. STERN. Translated from German by C. R. BARBER and S. M. STERN.

(George Allen and Unwin Ltd., London. 254 pp. 1967. 45*s*.)

Among modern students of Islam, the name of Goldziher of Budapest represents one of the founders of "new Islamic" values and research. Amazing is it, therefore, to find that this is the first translation of one of his major works, published in German in 1889-90. Even so, this constitutes merely Vol. I; its successor is to follow shortly. Four-fifths of the present volume is devoted to five essays dealing with the impact of Islam on pagan Arab tribal ideals and on the conflict between Arab and non-Arab nationalities within the "universalist" fold (*'Arab and 'Ajam*), with special emphasis on the rivalry between Arab and Persian; this line of research culminates in two long studies of the anti-Arab *Shu'ūbiyya* movement.

There follow briefer "Excursuses and Annotations"; these, like the rest of the book, are concerned with some contrast or other: "*al-Jāhiliyya*," the pre-Islamic pagan period, for Goldziher the "age of barbarism" rather than the "age of ignorance"; "Pagan and Muslim Linguistic Usage"; "Arabicized Persians as Arabic Poets"; etc. In "Traditions about the Turks," the theme of infra-Islamic hostility reappears. With sad surprise the non-specialist reader will learn of the childishly intense rivalry, scorn, and hate even, between Northern and Southern Arabs, a development perhaps of the mania for tribal pride and strife. Still wider in its disaster is the centuries-long hostility between Arab and non-Arab (especially Persian) elements within Islam — the only "universalist" faith of purely Semitic origin. Most students will sympathize with the Persian and other non-Arab pleas for equality, over-reaching at times into superior scorn against Arabs, thus repeating on a broader scale the Arabs' own fraternal strife. Ludicrous results often ensued: e.g., the mania for tracing one's genealogy, falsely or truly, to an Arab source. All these tendencies culminated in the labyrinthine *Shu'ūbiyya* movement, "a group of authors and scholars and not of dissatisfied people and rebellious mobs" (p. 137), the two studies in which constitute perhaps the most valuable portion of this volume.

Contrast between Islam and paganism is discussed both in the introductory chapter, "*Muruwwa* and *Dīn*" and in "Veneration of the Dead." Throughout the whole work Dr. Goldziher's erudition and empathy for the Muslim world create a pervasive atmosphere which for three generations has added to our understanding of Islam.

A worthy accompaniment are the constant footnotes by S. M. Stern, which give the benefits of later research.

We await eagerly the second volume.

TERENCE WHITE GERVAIS

God in a Technological Age. By JOHN WREN-LEWIS. Introduction by THEODORE O. WEDEL. (A Forward Movement Miniature Book. Forward Movement Publications, Cincinnati, Ohio, U.S.A. 126 pp. 1967. Paperback, 25 cents)

Western Theology is in a vast ferment. Phrases like "the death of God" and "God the Ground of Being" have become familiar to religious people for whom, barely a decade ago, theology seemed remote. Theological discussions have become a live issue in countries like Britain and the United States because many people, realizing the shallow emptiness of humanistic materialism, are searching for an understanding of God amid a technocratic society which seems at every turn to deny Him. John Wren-Lewis, a research scientist for a major international industrial corporation, happily seeks a religious understanding of life meaningful in the technological age: his *God in a Technological Age* probes the problems of faith and uncertainty with a mixture of scientific precision and the humiliity of the true seeker. For him Christianity

opens up to mankind "a new approach to living whereby every man and every generation has to make new voyages of discovery through experiment," and in such a voyage of discovery today the God of Christianity is to be sought in terms of the Creative Power let loose and experienced in the universe. Wren-Lewis is perhaps unusual and distinctive within the current debate about Christianity in that he argues from a scientific standpoint, examines the "neurosis" element within religion, yet is able to describe God in terms acceptable to a mystical approach, e.g., Love as the "Creative Source," and "the Father, the Uncreated Love who dwells always between us."

Wren-Lewis is not always easy to read. Some of what he says seems to abdicate from the religious in favour of the purely humanistic, e.g., "the power of man acting in the service of love is stronger than anything else in the universe." Yet what he says should be taken seriously.

BRIAN G. COOPER

The Autobiography of Bertrand Russell: 1914–1944. Vol. II. (George Allen and Unwin Ltd., London. 268 pp. Illustrated. 1968. 42*s*.)

This continuation of Vol. I, which dealt with the period 1872–1914, is without doubt one of the most distinguished books of the year, even surpassing in interest the earlier volume. Bertrand Russell, as a philosopher, mathematician, educator, thinker, political writer, lecturer, and controversialist, is a British savant with a world audience.

"My life before 1910 and my life after 1914 were as sharply separated as Faust's life before and after he met Mephistopheles." This opening sentence, with its strange allusion to rejuvenation, is significant of the amazing vitality of a man whose middle-age period, far from being shattered by the world upheaval of the first great war of the century, was astonishingly rejuvenated by the "new kind of activity" demanded of him by his personal rebellion against governments and warmongers.

One of the finest intellects of the century threw himself into the affairs of the No Conscription Fellowship with such zeal that he was prosecuted and fined £100. Some of his lectures aroused the worst elements of the ignorant so violently that he had to have police protection, and eventually was sentenced to six months' imprisonment. "All this was by no means unpleasant," he writes. "It kept my self-respect alive" — and, one may add, it gained him the respect of thousands of intellectuals and less gifted people in many lands.

It is impossible to summarize this life story of a "rebel with the civilized smile," as Ivor Brown once described him. But to read these invigorating chapters, which lack form because for the purposes of his narrative Lord Russell intersperses many letters of his own and his friends, all distinguished, is to be rejuvenated oneself.

By far the most important chapters refer to Russell's visit to Russia in 1920, for in those early years of the Soviet Revolution it was difficult to assess consequences, impossible to estimate probable progress towards a juster, more humanitarian régime, and easy to be deluded by propaganda on both sides. Here, the philosopher shows himself to have been a shrewd, wise judge of the likely course of events.

The ensuing visit to China gained him many friends there, and his lectures were impressively successful with students eager for knowledge. Perhaps the most amusing visit, lengthening into a stay of six years, was to America, where the ignoramuses who attacked him with what he describes as "a typical American witch-hunt" are now remembered only because of their persecution of this great man. He relates the whole episode with his characteristic wit, and tolerance of human stupidity,

and ends this volume with the reader avid for the next instalment. Even when he appears to be wrong, this witty philosopher, who, like Shakespeare's Nestor, has "so long walked hand in hand with time," commands our respect, gratitude, and affection.

F. SEYMOUR SMITH

Glory of the Divine Mother (*Devīmāhātmyam*). By S. SHANKARANARAYANAN. (Ganesh and Company, Madras. 322 pp. 1968. Rs. 12.00)

Glory of the Divine Mother is an English translation with the necessary introduction and preliminaries to expound the Sanskrit *Devīmāhātmyam*, one of the most venerated sacred books of the Hindus, popularly known as the *Caṇḍī*, i.e., the Fierce One (apparently so to the devotee, in order to make him realize the identity of Self and thus to raise him above the conflicts of apparent Good and Evil), or as *Saptaśatī*, i.e., the Book of Seven Hundred Verses — a number highly occult in Hindu tradition. The text is rarely translated. It is said of it that the main theme that completes the *Gītā* is the preliminaries to this *Caṇḍī*. Though the text is most respectfully recited on every holy occasion by orthodox Hindus, few care to go deep into its occult, spiritual meanings.

In the circumstances we gratefully welcome the present translation. It begins very promisingly and we find that the author has ample materials for the elucidation of the occult sciences kept secret in this holy text. The earnestness with which the book was begun could not be maintained to the end. The surprising quotations from the different books (though unfortunately the references are often not given) of Shri-Aurobindo and Kapali Sastriar show that the author was ready with the materials, but they could not be handled successfully. When we come to the text, only the literal translation is given. In many cases no rendering of the Sanskrit proper names or the sacred, significant words is made into English. The author has missed the translation of some passages in the text; we also find lines (or even *ślokas*) that are not made clear (or are wrongly translated). These occur in the *Argalā* and, mostly, in the *Kīlaka*.[1]

In this connection I should mention the full exposition of the *Devīmāhātmyam* in Bengali entitled *Sādhan Samar* by Śrī Śrī Satyadev, which Shri Shankaranarayanan has also referred to in his book, but unfortunately has not utilized adequately.

HARENDRA CHANDRA PAUL

The Meeting of East and West in Swami Vivekananda. By SWAMI RANGANATHANANDA. (The Ramakrishna Mission Institute of Culture, Calcutta. 131 pp. 1968. 50 paise; 1*s*.; 25 cents)

Aspiration towards a higher life is the essential characteristic of the Indo-Aryan culture, and later became the central ideal of Bharat's spiritual faith. This leaning towards spirituality has been the making of our country and is perhaps the cause of its survival. Swami Ranganathananda's book brings into focus India's ancient knowledge and vision, which continue to inspire spiritual seekers, both in the East and the West.

The treatment of the subject is bio-

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[1] Readers may be interested in Professor Harendra Chandra Paul's own articles on aspects of the *Caṇḍī*: "The Mystic Significance of the *Kīlaka* in the *Caṇḍī*" (THE ARYAN PATH, April 1967); "An Approach to the Mystic Philosophy in the *Caṇḍī*" (*Professor Surya Kumar Bhuyan Commemoration Volume*, All India Oriental Conference, Gauhati, 1966); and "The Mystic Significances of the Madhu-Kaiṭabha Myth" (THE ARYAN PATH, May 1966).

graphical rather than discursive. The writer concentrates on the salient features of the lives of two of our greatest sages — Swami Vivekananda and his illustrious master Ramakrishna Paramahamsa. Swami Vivekananda, while spreading his *Guru*'s gospel, enriched it with his own creative thought.

The extraordinary relationship between these two spiritual giants has been sensitively portrayed by the author. Swami Vivekananda himself once said: "Prophets may preach but Incarnations transform." The Swamiji's own transformation to the comprehensive spiritual vision of his master is a fascinating episode.

The title of the book is awkward and unattractive, though the author justifies the choice in his interesting summing-up on the last page:

> Athens ... was the school of all Hellas or Greece; and Greece .... is the school of all that is essentially modern in the modern West. India, similarly, was the school of much that was distinctive of the East. And blending, naturally and gracefully, Greece and India within himself, Vivekananda today shines forth as the school of all mankind.

Swami Ranganathananda writes in a literary style which is both lucid and pleasant. He has ably analysed the essential virtues in the ideologies of the East and the West and shows how Vivekananda reconciled these ideologies for the greater good of humanity.

MANI SAHUKAR

The Lamp and the Lampstand. By K. P. S. MENON. (Oxford University Press, Bombay. 334 pp. 1967. Rs. 10.00)

The author rightly quotes from Rabindranath Tagore's *Letters from Russia* and the choice of the title of the book appears to have been inspired by Tagore's use of the lamp and the lampstand in a simile. This book may be considered a combined version of his earlier works, *Russian Panorama* and *The Flying Troika.* It combines both his travel accounts and his political diary. The book is the record of one man's reactions on the spot to the events of a memorable decade, memorable not merely in the annals of the U.S.S.R. but of the whole world, especially of the Afro-Asian world. What the revolution did to Russia has been very ably pinpointed by Shri Menon, especially against the background of Palélogue's lament over the inevitable catastrophe he feared in the wake of the great Revolution: he quotes:

> Weep, my holy Russia, Weep!
> For thou art entering into darkness.
> Weep, my holy Russia, weep
> For thou shalt surely die.

This fear was shared by many and Shri Menon's objective appraisal, as presented in a fluid and poetic diction, takes the reader very far into the heart of growing and developing Russia and into the nerve centre of world politics. In this book published in the year of the Fiftieth Anniversary of the great October Revolution, we read accounts of the stately development of Soviet policy and the steady progress of peaceful co-existence through all the ups and downs in international relations during the last decade. Menon has ably narrated the tale of the rise and decline of the Cold War — decline in spite of the Viet Nam War and the aberrations of Chinese Communism.

The book has been divided into two parts: one devoted to an on-the-spot account of the politically eventful nine years following Stalin's death. This has been carved out from his *The Flying Troika,* and brought into focus by the vivid description given in the second part (taken from *Russian Panorama*) of his wide travels throughout the great country. Writing with a poetic and literary gift, Shri Menon organizes his experiences geographically to give his

readers a series of descriptions of every "major Soviet region." We note with a sense of relief that a diplomat was interested in human beings, and it is evident on every page of this delightful travelogue. His way of looking at things makes particular things individual and universal at the same time. His insight gave him that rare capacity of artistic identification which alone could make even his repeated references to "Anujee" and the several stories woven round her acceptable, if not admirable. We must say that while writing on the internal affairs of the Soviet Union he has shown commendable good sense and discrimination.

It is a welcome addition to the great volume of literature on Soviet Russia, especially as it comes from a man who has a democratic bias by training and temperament. It is a tribute from a democrat to a system which is in a way coming closer to democracy after the Twentieth and the Twenty-first Congresses of the Communist Party of the Soviet Union.

S. K. NANDI

Poems from Hospital. Compiled by JEAN and HOWARD SERGEANT. (George Allen and Unwin Ltd., London. 169 pp. 1968. 30*s*.)

Never until our highly-technical era have sickness and surgery been so anatomized, or provided such magnetic material for the contemporary poet. He finds imaginative and realistic enthralment, whether his immediate concern is with the patient, the sterilized non-humanity of the hospital ward, or the gleaming precision of the scalpel as it plays its own detached and daring game on the living dummy.

Jean and Howard Sergeant have readily found an abundance of poets intrigued by this hospital other-world. Some write as the imprisoned patients, some as visitors picturing their cold purgatory. The "happy" subject of impending childbirth carries its own horrors of the stillborn or the spastic infant. Again, a major operation is watched by James Kirkup with a student's close absorption in the performer's explanatory patter, while:

> The bone quietly is clipped, and lifted out. Beneath,
>
> The pink, black-mottled lung like a revolted creature heaves ...

Poetry, mystery, and science mingle compatibly, even inevitably, in this remarkable piece.

From the patient's angle, Elizabeth Jennings, reiterating in several short poems the awareness of the sick or the recovering, is deeply sincere but with a slight touch of the obvious — or of what seems obvious compared with those writing from inside the terrifying tangled web of mental derangement. Some of these regret the "cure"; such is Charles Causley's "Lunatic Boy" wrenched back from sharing all nature's brimming vitality to a cold and silent world where nothing lives. (Surely Wordsworth was a pioneer in "The Reverie of Poor Susan.") Those who write thus, either (as Robert Lowell does) from experience, or through vivid imagination, beat the diagnoses of psychiatrists. The surgeon uncovers the lung, but only through poetry can the inner luminosity of the aberrant mind be exposed. As a kind of social document of our era the anthology is, to my mind, one of the most exciting ever made.

SYLVA NORMAN

Irish Sagas. Edited by MYLES DILLON. (The Mercier Press, Cork, Ireland. 175 pp. 1968. Paperback, 10*s*.)

This attractively produced paperback contains the text of twelve half-hour lectures on the prose tales of ancient

Ireland, recently broadcast by Radio Éireann. The contributors, experts on their chosen subjects, deal with the four main classes of the sagas. The mythological group is mainly concerned with tales of the Irish Otherworld, the Land of Youth which was variously sited in the Western Ocean. The Ulster cycle relates the epic of the national hero, Cú Chulainn; the Fenian cycle, the doings of Fionn and his companions. The last recounts stories of the kings of ancient Ireland, some of whom are historical characters.

Since literature in Irish did not begin until the eighth century and much was rewritten four centuries later, while a great deal has been lost, the problems of dates, sources, and interrelations are complex. The lecturers give some account of modern research, and without dogmatism indicate parallels with the mythologies of other cultures, Roman and Indo-European: of the early warring and raiding, comparable details are to be found in Roman accounts of the Celtic peoples of Gaul and western Europe, while the *Táin* (the cattle-raid of Cooley) is held to show the influence of the *Aeneid*. Some indication is also given of the inspiration these sagas gave to later Irish leaders and writers.

The series has been effectively edited by Professor Myles Dillon, but for those approaching the subject for the first time a select list of further reading would have been helpful.

G. R. CRONE

Ends and Sayings

" . . . ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

Albert Hunt in "Gui and the Dreamers" (*New Society*, 20 June 1968) describes how students at Bradford Art College, Yorkshire, England, took as a project the inventing of a new religion.

> It turned out to be very difficult. Religions are either true, or they evolve out of human needs. We agreed that we were not concerned with truth, but with a plausible, self-confirming system ... [springing] from genuine contemporary attitudes.

The parallel with the accepted religions of dogma, ritual, and form is interesting. The Apostolate of Gui (pronounced *g-w-y*) was developed by ten boys from an invented myth of uranium as God (Gui) voluntarily imprisoned in matter, so that man, through evolution, could develop the intelligence to release Gui. Mek (the elements of matter) forms the opposing, imprisoning force. Those intelligent beings whose minds, through belief in Gui, have become pure energy, will be free from Mek. The final, universal release will be through combustion. Hymns, symbolic ritual, a puritan tendency, and aggression towards unbelievers characterized the group.

Girls composed the sect of Dreamers, whose God, Farmereaper, lives on our dreams. Our purpose in waking life is to make the dreams for him to feed on. This group was less drawn to abstract ideas, and had less missionizing in its gentle, passive attitudes. It, too, had its dramatized rituals. Both rituals, however, failed when performed before outsiders.

Such concocted religions may well show up the false side of established religions, and help to puncture their pretensions. But, as the project made no claim to be concerned with truth, it did not touch religion itself, nor yet

the core of truth at the heart of these same various religions and religious sects. Religion is not a set of dogmas and beliefs, not ceremonies and sacrifices and codes of conduct. Religion binds men and life totally into one whole. The search for one "wisdom-religion" as the unity of knowledge, from which all individual religions, philosophies, and sciences, with their offshoots and branches, have sprung, would have more value than fantasy-invention. Every separate development from the original truths has been coloured by some personal psychological, experience, or adulterated by speculation, and distorted by additions motivated by self-interest. To sift the accretions from the fundamental truths, in a comparative study of religions, would be another project well worth while.

In "Focus," a regular feature in *Science Journal* (June 1968), Gordon Rattray Taylor refers to "the programming of people to behave like computers," by the use of hypnotism. Gerald S. Blum, a psychologist of Michigan University, has hypnotized students to re-live agitating experiences, and then to reproduce on command the emotions thus aroused. Nightmare dreams were also projected into their minds, or alarming suggestions to set up a train of worry. This anxiety state was then linked with a simple stimulus, which automatically brought the state into activity again, after the subjects had awakened. The turning up of the room lights, first used for this, caused trouble, so Mr. Blum employed numbers, whose range controlled the degree of disturbance. Number 30 produced slight anxiety; number 300, severe effects. A letter on a screen, ranging from grey to strong black, also determined the degree of emotion, to the point of breakdown. It was claimed that the pleasant states also induced, and the total amnesia produced by the removal of all suggestions, at the end of the sessions, justified the experiments. Mr. Rattray Taylor's pertinent comment is:

> I am gravely concerned by the ethics of the experiments. ... We know far too little about the mind to be completely sure that such treatment has no residual effects, and, if I were a parent of one of these students, I should be raising hell. (As the students are rendered amnesic, they are in no position to tell their parents what is going on at the time. Once thus trained, they are hooked.) Educators have always had a responsibility to students and it is important that not even a suspicion of harm should arise. The University itself carries a general responsibility for approving experiments on students, and I am shocked that it tolerated this.

The modern sceptic may scoff at the word "sorcery," but is there any other term that describes adequately this enslavement of the mind, this vivisection of the soul, by the abuse of will-power? In 1890 the great Theosophist, H. P. Blavatsky, wrote strongly against this "Black Magic in Science":

> ... if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; ... the action and reaction of ideas on the *inner lower* "Ego," has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science.

Her warnings apply equally today, since the present climate of dehumanization and reification encourages those in authority to manipulate others as though the latter were indeed isotype figures or computer machines.

A fascinating article, "Visualizing Sound," by Dr. Hans Jenny, a physician, naturalist, and painter working in Dornach, Switzerland, appears in *Science Journal* (June 1968).

His first point is that, in nature, there are systems, living and non-living, that are essentially "periodic, rhythmic or serial in character." We may well sur-

mise that all "biochemical, energetic, structural and mechanical processes" display regular oscillation, a recurrent alternation of polar phases. Dr. Jenny irradiates various particles, solid, liquid, or gaseous, with high-frequency sound — a process akin to the vibration of solid objects in the Chladni geometric "sand figures." He uses piezo-electric crystals as oscillators on a high-frequency range, making visible in this way structural patterns, and flow and rotational effects, that would otherwise be unobservable. There are beautiful illustrations in colour and half-tone. One liquid, thus set in motion, shows a honeycomb pattern; another, vibrated by an acoustical tone, resembles a fish's backbone; the cochlea of the human inner ear has an exquisite design of bilaterally symmetrical pairs of vortices rotating in contrary directions; a vibrating kaolin mass assumes an ammonite shape. Sound forces Lycopodium powder into a solid circular form in moulded relief; a pulsating drop of mercury takes shape as an amalgam of wheel and seven-pointed star; while a curtain of smoke, irradiated with sound, has a rippled fabric effect. In structural patterns the circle is dominant — the vowel "O" rounding itself through a tonoscope, the *mandala*-like Chladni figure in a thin steel plate (though a higher wavelength produces a squared filigree pattern). When high-frequency energy input is increased the structural pattern can be dispersed and the material finally atomized.

It is an exciting presentation, opening up stimulating prospects. And, like all "new" discoveries, it reflects ancient knowledge — the concept of a universal law of periodicity, that brings the cosmos into and out of existence (the Days and Nights of *Brahmā*), and operates likewise on every aspect of manifestation. It is Sound, the *Nāda-Brahma* (divine resonance) of the Hindus, the *Logos* or Word, that brings the universe from the invisible to the visible, and which, pervading everything, acts as the vivifying power, stirring the molecules into action. It is the triple power of creation, preservation, and destruction.

Said the Greeks: "God (or Nature) geometrizes." Proclus wrote:

> Before the mathematical numbers, there are the Self-moving numbers; before the figures apparent — the vital figures, and before producing the material worlds *which move in a Circle,* the Creative Power produced the *invisible* Circles.

The Golden Egg in which is *Brahmā* (the creative Deity), the circle with the Central Point, of Pythagoras, and similar symbolisms in other philosophies, also show the fundamental importance given to the circle. It is, at one and the same time, the symbol of No-thing and the ALL.

Present-day researchers, working on their particular experiments, may well find a study of such ancient and universal propositions suggestive.

WE *regret that owing to exceptional difficulties in the last few months* THE ARYAN PATH *is sadly behind schedule. However, as this August issue goes to press, work is in progress on the printing of the September and October issues and the preparation of press copies of the rest of the issues for the year. We beg for our readers' indulgence for a short period until we overtake the schedule.*